لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE

REVIEW

OF RELIGIONS

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EDITOR

M. G. AHMAD

The Ahmadiyya Movement in Islam

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he, the Promised Messiah, had come instead.

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The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured. through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war - like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope. faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Nooruddin, as Khalifa-tul Masih I. After his death in 1914. the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, the late Khalifa-tul Masih's son and the Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities and aims and objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

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It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles, nor does it accept responsibility for views expressed by contributors.

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Indian aggression against Pakistan

Nation exhorted to take heart

يايها الذين آمنوا اذكروا نعمة الله عليكم اذ جاءتكم جنود فارسلنا عليهم ريحاً وجنوداً لم تروها و كان الله بما تعملون بصيراً . اذ جاءوكم من فوقكم و من اسفل منكم و اذ زاغت الابصار و بلغت القلوب الحناجر و تظنون بالله الظنونا . هنالك ابتلى المؤمنون و زلزلوا زلزالاً شديدا .

(الاحزاب : ١٠ تا ١٢)

"ولقد كانوا عاهدوا الله من قبل لا يولون الادبار وكان عهد الله مسئولا . قل لن ينفعكم الفرار ان فررتم من الموت او القتل و اذا لاتمتعون الا قليلا . قل من ذا الذى يعصمكم

من الله ان اراد بكم سوآ او اراد بكم رحمة ولا يجدون لهم من دون الله ولياً ولا نصيرا . ”

(الاحزاب : ١٦ تا ١٨)

” ولا تهنوا ولا تحزنوا وانتم الاعلون ان كنتم مومنين “

(آل عمران: ١٤٠)

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”ام يقولون نحن جميع منتصر . سيهزم الجمع و يولون الدبر “

(القمر : ٤٥ - ٤٦)

Reciting the above verses, the Khalifa-tul Masih III observed in an address to members on Friday, November 26, 1971 (Nabuvvat 26, 1350)

"The subject in hand is very extensive and my health is not too good but exigencies of the moment call for its early treatment. I am therefore broaching it today and if Allah, the Glorious, willing, its details will be taken in hand in the next address or the following addresses as Allah, the Magnificent, would be pleased to direct.

In the verses I have just recited we have been given the basic teaching that at times such circumstances do arise as they arose in the career of the Holy Prophet (peace and blessings of Allah be with him) when all wordly devices run out, there remaining no material means within reach, the enemy mounting attacks from all sides, hemming in a group or a state of Muslims in an encircling movement. In the absence of visible resoures the hypocrisy of the two-timer and excellence of the believer and of his faith stand out clearly. Allah, the Supreme, says that even in such a situation He has provided for us an example in the life of the Holy Prophet Muhammad (may blessings of Allah and His peace ever abide with him) when the tribes of Arabia in alliance with the Chiefs of Mecca crowded on Medina in the hope of smashng it to smithreens. The battle that preceded the Confederates' attack some 1500 Muslims had joined it. When

two years later the infidels laid seige to Medina, the total force of Muslims including the hypocrites numbered some 3000. At the time of the battle at Uhd a little over 300 hypocrites had defected; hardly all of them could have turned up. It is therefore understandable that on the occasion of the Confederates' battle of the 3000 Muslims who, in answer to the call of the Holy Prophet (blessings of Allah and His peace be with him), mustered in the open field, some 500 to 600 were hypocrites, thus leaving a force of some 2500 devoted Muslims gathered under the banner of the Holy Prophet (peace of Allah and His blessings be on him). The infidel force numbered 10,000 and represened all the chief tribes of Arabia concentrated under the lead of Mecca to crush and wipe out the Muslims from the very face of the earth.

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Muslims were faced with other trials besides this. They were short of supplies. The weather was unbearably cold and they did not have proper clothes to stand it. In short, the situation was so critical that it was generally believed that Islam and Muslims were on their last legs and that the Holy Prophet Muhammad, peace and blessings of Allah be on him, would suffer such crushing loss that his whole movement would collapse. People gossiped. They even created mischief to wreck morale. They, in short, did all they could. But the believer who had seen the living signs of the power of his Lord and believed with true knowledge and insight in His attributes, was proof against these things. He knew that even in such a crisis the Lord Almighty who suffers from no drawback and defect cannot be rendered powerless to honor His promises; that the word that He had given shall come true. And He had made the promise that whenever emergencies like the Confedrates' offensive arise, when eyes will become petrified and hearts will be seen to burst out through the throats from the bodies, He, the Lord of Glory, shall make good His word and the faithful shall prevail. This is so because God, the Sublime, has said it, the only condition being that the believer should be

turly faithful. No hostile force can then ever succeed against him.

The Holy Quran has placed the verse ولكم فى رسول الله اسوة حسنه "Truly, for you in the Prophet of Allah is a beautiful example" in the context of the reference to the Confederates' offensive. In fact, the condederates' aggression represents to us a state of utter lack of material means and wordly resources. Here the spectacle of the comeliness of the believer's faith projects itself to our view. I would go into its details later as I said before. We have been advised as a matter of basic importance, not to lose heart whenever such emergencies arise and never to depend on anyone other than Allah, the Overlord, in such situations, nor to look to the left nor to the right but keep looking ahead. This is the straight way that leads to the precincts of God, the Illustrious ; nor ever to worry at such a time about lack of rifles, guns, or fleet, or aircraft—this does not mean there is a total absence of military hardware ; it only means scarcity of means in comparison to the arms the enemy has. Only remember at that hour that if all the aircraft of the whole world were acquired and all the fleets of the globe were assembled together and atom bombs and hydrogen bombs were ready to set their sights on the targets and another front was planned with all the other conventional arms of the whole world, they would all with their comulative power, be of no consequence against the Almighty Domineering Lord.

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Victory is not won because of numbers or resources. It is won by the Command of Allah, the Supreme. In world war II Hitler and his cohorts commanded immense means. The Allies were shy of fighting him. They did not put their faith in God, the Magnificent. They had some quality which Allah, the Sublime, appreciated but we did not sense. Perhaps mankind was bound to suffer more at the hands of Hitler than at the hands of the armies of his adversaries. Therefore Allah, the Excellent, granted victory to the one who foreboded less evil and thwarted the party that would have hurt more. These angles are in the knowledge of God alone. We have no knowledge of their veiled aspects.

Allah, the most High, has given us sense; we can make some conjectures. But true knowledge really belongs to Allah, the Great.

Here the nation of Islam is addressed and the point that is noteworthy is the remembrance of Allah, the Glorious, and His person and faith in His attributes without intent to deceive Him, for, He is the All-knowing and cannot be cheated. In the above verses it has been said that God, the Supreme, helped Muslims because He is the Seer, He knows how you act. If your behaviour is good and according to His law, the Islamic legislation, His promises will be substantiated and no power of the world shall interdict. But if one wants to commit suicide and elects to disregard God, the Sublime, he has little ground for complaint against God, the Supreme. He cannot be blamed for the faults of man.

In fine, the emergency prevailing in our country has striking resemblance with the circumstances surrounding the Confederates' war, only it has not yet reached its extreme rigours. One part of Pakistan has been totally encircled, the other wing is almost encircled. War is being waged in one and about the other India is reported to have said today that Pakistan should abandon its aggrieved party stand on pain of facing further aggression from India.

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Now how would the aggrieved manage to give up this position? I ask. Only India can change that situation by desisting from aggression. Then Pakistan won't stay aggrieved. Presently Pakistan is only exercising its right of self-defence. Pakistan did not attack India. Pakistan did not try to create unrest in India. India tried subversion in Pakistan. India helped the rebels and for a time misled the world into believing that the rebels were right and that Pakistan had not played fair to them and they were therefore fighting for their rights and that by and by the rebel loses his balance. The foreign press and BBC and other broadcasting media were impressed and raised a hue and cry that Pakistan was unfair to some of its citizens.

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How is Pakistan oppressing its own citizens? They are our brethren and dearer to us than our own lives. How can we ever be unfair to them? We shall battle the mischief and distemper that India has fostered and combat the rebelliousness and the trend it has created in a small section of the people. For, the conscience of the world, its moral laws, its civil laws and its religious laws do not give a free rope to the rebel to do as he pleases. One who is guilty of treason must suffer the penalties of treason and the good citizen must enjoy all his rights. The rebel deserves to be proscribed and his mischief halted.

India made a lot of fuss in the world and mounted big propaganda. Foreign press turned against us. Even foreign governments were under the impression that Pakistan was responsible for the whole trouble. But from the last few days the eyes of the world have been opened. Our government did well in taking foreign press correspondents to the front to show them the dead bodies the Indian invaders had left behind, to see for themselves whether they were those of the Mukti Bahini or of certain Indian army brigades and divisions, and also see for themselves their weapons. Now they have started sending in their reports. For instance, BBC (I don't listen in to it; it has been reported to me) would not say one sensible word before. It asked only yesterday how the Mukti Bahini came by aircraft and tanks. It has also said that thousands of Indian troops have trespassed into Pakistani territory and were mounting attacks. In a few days it will talk of Indian troops in terms of divisions instead of thousands. Foreign press has also started calling India aggressor and unjust. But you should bear in mind that (God forbid) if the entire population of India were to enter Pakistan say for two minutes with not a single soul remaining on the Indian soil (I am saying this for the sake of supposition, for, such a thing can never be practical) Indra Gandhi would still clamour that not a single Indian had set his foot on the soil of Pakistan.

However we pray for Indra Gandhi and like-minded people,

for, Islam has not taught us to be maliciously disposed towards any one, that Allah, the Overlord, may grant them the sense to reform their conduct, to steer away from injustices and wrong acts they are perpetrating against our boundaries and disabuse their hearts of the malafide intentions they harbour and harmful measures they take and improper utterances they resort to against us. For, Allah the Magnificent, did not create man to incur His wrath and slide into hell. He created man so that he may become His believing and beneficent servant deserving of His love in this life and in the next. We therefore pray that Allah, the Glorious, may grant them guidance to the right path and work out healthy changes in them and make them worthy of His indulgence so that they should cease to act unjustly against Pakistan and their other neighbors and so that their own society is purged of the element of untouchability resulting in all of them being treated as "human beings" whom all members of the human family are obligated to accord consideration and honor. These are our prayers. May God be pleased to grant them. And it behoves us to honor our resposibilities to which I have already invited attention, that we should not lose heart even when we see no wordly means before us, for, our support, our prop, our helper, our ally, our friend and our guardian is Allah, the Lord of Glory. All the material resources of the world dare not withstand the might of Allah, the Supreme. All these resources are but His servitors.

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We should therefore honor our commitments and let not Satan inspire feelings of despair in us. If death faced us at the borders we should with valiance and pleasure advance to meet it eye to eye. For, Allah, the Overlord, has warned us that flight from death shall profit us naught. Therefore, why should we take a course that cannot help us in any way? Allah, the Magnificent, tells us that if we are prepared to court martyrdom no earthly power can kill us. If we succeed we shall stay alive and if we are martyred we stay alive still. He is a madman

who regards the martyrs as dead, for, he fancies that life ends in this world. No, it does not end here. Has one who is living in a rotten, smelly, stinking place when removed to a grand edifice where streams flow, suffered a loss by the change? If not, then how come the martyr became the loser and wronged by his transfer from this world of tribulations to the heavens of Divine love? No man dare devise regulations for the love of Allah, the Illustrious. We can observe regulations with regard to the exterior. We cannot apply them to the internal sphere. This is not our domain. We exercise no power in this respect and Allah, the most High, has not conferred on us any rights in this behalf. The Holy Prophet (blessings of Allah and His peace be with him) has observed that even some prostitutes will be qualified for entry to paradise because of some of their virtuous acts. He also counted some other sinners in this category. For, the gates of paradise are opened by the mercy of Allah, the Excellent, and not by the deeds of man. This point should never be lost sight of.

Therefore, if from the wordly viewpoint, in terms of the material aspect of things, circumstances can cause some anxious moments and we feel worried when we view the material angle but when turning our gaze from these elements we look to the heaven, we find there a flash of the love of God, the Overlord. When we shut our ears to the dreadful noises of the world, we hear in our ears the voice of God, the Most High, saying "Why should you lose heart? I am at hand. I am standing by you. Why should you feel despondent now?"

May Allah, the Magnificent, grant us the strength to do our duties! May He grant us by His own compassion and grace and not by any of our deeds, admittance into the gates of His heavens, His love and His pleasure! Amen."

—:o:—

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Speaking again on the subject on 3 Fath 1330 A,H. (March 3, 1971) at Rabwah, the Khalifatul Masih, observed.

"The current situation has not yet reached its extreme intensity but it is, at the same time, not such as to make us complacent. It is therefore the duty of every Pakistani, particularly of every Ahmadi, to exert with full concentration, prayers, hardwork, industrious application and acquire greater skill in his work, for the consolidation of Pakistan, expending every moment of his life for the security, safety, strength, honor, prestige and influence of the country. If government needs cars and vehicles they should be handed over with pleasure. They have not yet started requistioning cars, I guess. I understand they are taking certain specific types of vehicles. However, what the country and the homeland need must be handed over with an open heart. Whatever of transport, or clothing, or goods or wealth we have got is solely due to the grace of Allah, the Supreme, and His treasury is never depleted. The God who gave us these things before shall grant His gifts now and again. Why shall we fear then and feel uncertain ?

Since it is an emergency, every individual should offer to the nation for its security, honor, prestige and influence, his talents and prayers and fully cooperate with the government. It has been decided after consultation that the annual gathering should be put off. Then, as it is our prayer when the emergency ends and Allah, the Magnificent, provides for us an occasion for especial rejoicing, we would celebrate our get-together with greater pleasure and sense of jubilation.

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Duties related to Situations

As a matter of basic principle, the command issued to us is to take to virtuous works which, in other words, means works relevant to the situation and circumstances. Conditions change, sometime circumstances change within the course of a day. Now pre-morning (Tahajjud) prayer has not been sanctioned during daylight hours. It is related to the night. During the day one is required to work, the night having been devised for rest, repose and recovery of bodily vigor and physical fitness. If

you ponder over the Holy Quran you will find innumerable instances in point.

In changed circumstances the diurnal and nocturnal situations change and Islam has given corresponding directives and has thus been very kind and exceedingly indulgent. A study of the entire body of the Islamic teachings is a bewildering experience; one wonders how to thank God for His cumulative graces and His overwhelming graciousness in granting us such an amiable life. It is under these changed circumstances that the annual meeting has been postponed and when, by the grace of Allah, the conditions change, emergency giving place to normal conditions, we shall work accordingly. At the present juncture however every one should know that he must dedicate all his assets and when as an Ahmadi and as the Imam of the Movement, I make this call, it means that your prayers should also be dedicated to the cause and so should your excellence of conduct. Therefore, create a milieu that makes the enemy who plans to wipe us out, lose all hope and angels who are ready to advance towards us may exclaim, "here are a people who should merit our support and we should move to help them".

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I am giving this address in continuation of the last sermon when I had given an outline pointing out by the verses that I had recited then and of which I have now referred to only one that the Holy Quran is not a fable or a story book. In fact every bit of it is packed with wisdom-carrying lessons and prophecies. For instance, in its reference to the Confederates' war it has been prophecied that after the passing of the Holy Prophet (may peace of Allah and His blessings abide with him) the nation of Islam shall be confronted with similar situations and by following the example set by the Holy Prophet (blessings of Allah and His peace be with him) means of similar mercies and graces will be created.

Treachery of allies

Allah, the Supreme, has, in this verse, dealt with the

subject that is relevant to the current suitation and has a wonderous underlying philosophy. What is relevant to the existing situation is the conjunction of all the disbelievers and mustering of forces of a majority to annihilate a minority and they advanced with great equipment and resources. Two clans of Jews converged under the leadership of several powerful Meccan tribes, laid seige and pressed Muslims hard. One Jewish tribe had treacherously violated its contractual obligation and prevailed upon another Jewish tribe to dishonor its agreement with the Muslims at that critical hour, thus exposing a flank that was considered safe and secure before, confronting them with a new crisis. In short, one tribulation succeeded another and according to the companions at a certain stage there was no food available for three days, even the Holy Prophet (peace and blessings of Allah be on him) kept a stone swathed against his belly. When tyranny reached its limits, a charming flash of the mercy of Allah, the Magnificent, came into view. In fact two charming flashes were experienced. (There was an abundance of such flashes but here two have been mentioned as the principal ones).

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Doom overtakes aggressor

One was that during an extremely cold night a freezing wave intensified the chill that became unbearable for the infidels. Not only its severity gave a shaking-down to their beings, even the pegs of their camps were dislodged, their tents collapsed, their cooking pots were upturned and panic seized them. It was a catastrophe that struck terror in the hearts of disbelievers and since they were superstitious they cried out that they were doomed. Every chief called his camp-followers telling them to decamp as there was no other way of escape. In addition to it, their hearts were infused with fear and with grounds for disunity. I do not propose to go into details here. I am at present confining myself to a basic point. From this viewpoint the event carries two principles which the nation of Islam will do well to keep in sight, otherwise there shall arise no means

of prosperity and blessing for it. One basic truth stated here is that most men because of their ignorance and lack of wisdom think that God, the Most High, has pressed wind into the service of man but it is beyond His control. Take for instance air, by means of it men are able to fly airplanes. God, the Supreme, says that He subdued air for the service of man and if it had not been so subdued and if man had not been granted wisdom to use it to his advantage, there would have been no airplanes today. Now some people believe that God, the Great, had the power to press air into the service of man but He has no power to rule it. It is a silly idea. The very air that the disbelievers inhaled and was sustaining their life and their vigour, that gave strength and serenity to their hearts in believing that they would put an end to Islam, Allah, the Magnificent, decided that by this very air He would create fires of destruction as He is wont to create by means of it sources of life. Then the Almighty Lord of Dominion created such a havoc in the camp of the infidels that their further stay there became impossible.

One principle that has been communicated here is that the elements have been subdued for the service of man but in proportions far beyond human powers are manifested through them the flashes of Divine power. Far greater is the Dominion of Allah, the Supreme, over physical things than the rule men exercise, the rule of man working at times and failing at others.

Abu Sufiyan could not manage to turn the wind to his advantage on that night when he was getting the sustenance of life by inhaling it. In short, it is really the rule of Allah, the Illustrious, that exercises dominion over physical forces.

Invisible Armies

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The second basic point that has been disclosed here is that there are many agents other than physical forces that Allah, the Glorious, employs but men have no inkling of them. In جنود لم تروها it has been pointed out that there are creations of God, the Sublime, that are beyond computation which we

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may call the waves of His might. When these are activated for the benefit of a community, they become productive of means of annihilation of the combined powers that have incurred the wrath of Allah. Here it has thus been emphasized that even physical resources can neither do any harm nor be of any advantage to man against the will of God, the Supreme. Secondly, as a matter of principle it has been laid down that it is not only physieal resources, there are even non-physical forces which physical senses of men cannot comprehend and which serve as the instruments of Allah, the Magnificent. It was accordingly by means of the physical and non-physical forces that those few thousand wronged persons were protected on that night. In these circumstances, Allah, the Sublime, helped Muslims with material as well as non-material forces. The physical forces were beyond the eontrol of Muslims. The command of God, the Supreme, was delivered: it changed the tempo of the intensity in the cold. There were besides some other means which Muslims could not percieve. For instnace, fear struck the hearts of infidels, not only over the hearts of the disbelievers but even over the hearts of their horses and their camels Allah, the Overlord, exercised His Dominion. These were invisible forces and invisible hosts that came to the help of Muslims. On the one hand they were strengthening the hearts of believers (the hypocrite is not mentioncd here) and on the other, they were infusing terror and cowardice in the hearts of the disbelievers. Their horses were getting restive and their camels were skittish. The weapons they believed they would use to kill Muslims and wipe out Islam turned against them, against the aggressive foe who boasted vainly of his great power and had come with the intention of wiping out the oppressed Muslims. The angels siezed hold of the hands of the enemy who far outnumbered the Muslims, had far greater equipment and were physically, on the individual level much fitter and had come fully preparing and were spreading themselves about. God, the Supreme, overthrew them by means of both the physical and non-physical forces and created for Muslims by means of material

and non-material forces conditions of prosperity, success, honor and security.

In fine, Allah, the Glorious, introduced the subject that He had favoured the Muslims with immense grace and mercy when the hosts of infidels had surrounded them from all the four corners and apparently no means of escape were left for them. The Jewish tribe that flanked them had made a pact with them. It broke its promise. Thus Muslims were hemned in from all the four sides. The infidels had come with great intrepedity. But their hearts sank. The man who had come as their leader was the first to decamp.

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Allah, the Magnificent, says hence whenever such a situation arises the nation of Islam, at any period of time or of any racial extraction, should never lose sight of the fact that all physical means are in reality under the rule of Allah, the Glorious, and He helps His elite with non-material forces and creates the means of the annihilation of the foes of His elect. Therefore, whenever there is seen a disparity in material resources, as for instance, we are witnessing at the moment (if India keeps intensifying disorder and mischief, it will launch an offensive in this reigion as it has done in the other). Many nations who are inwardly hostile to us are outwardly our friends and are showing goodwill towards us tell us that only our right arm has been hit and that there is no reason why the left hand should react. What can we say to such a fool. When one is hit the enemy cannot protest that since he had only gripped the opponent's right hand first to break it, why the latter was giving him a left punch as he had not hurt his left hand nor can the enemy say why the opponent was strangling him with both hands when he had hit only his leg to break it or that since he had caused injury to his head only why the legs of the opponent had changed their angle in defence. Our enemy is uttering sillier things than this nonsense. He is taking this attitude because he has more hardware with him and is numerically superior and

perhaps he also feels that invisible means are at his disposal, namely a power that is not overtly with him but is covertly supporting him and encouraging him to finish Pakistan while there is the opportunity.

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Muslims are commanded by God, the Supreme, that in such a predicament the God who manifested the flashes of His might on the last night of the war of Confederates when the infidels were forced to flee, has not suffered any depreciation in His Power and Dominion. If they (the Muslims) cannot qualify for His grace and Mercy it shall be their fault, some deficiency in faith, perhaps their failure to become His grateful servants, or for lack of insight in His attributes, want of maturity in their belief, or lack of faith that God, the Overlord, will honor His promise to the Muslims. But if they have firm faith that God, the Supreme, will fulfil His promises and He has the power to do so and the prophecies that He has vouchsafed are their patrimony and they cultivate insight in His attributes and totally lean on Him without associating aught with Him, without casting a glance of hope at anyone other than Him, then that Almighty Lord of Dominion shall manifest to them the same flashes of His might today as He showed on the decisive night of the Confedrates' war which carried for the Muslims the means of jubilation and for the infidels the means of their annihilation. We should therefore keep praying that Allah, the Illustrious, may be pleased to protect us against all Satanic insinuations and further entrench our faith and our confidence and grant us the strength to act virtuously and cover with His forgiveness the deficiencies in our deeds and make us in the true sense the progeny of the Holy Prophet Muhammad, peace and blessings of of Allah be on him, and spiritual heirs to his patrimony. Amen!

Eng: A. G. Soofi.

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Islam Facing Heavy Storms

(By the Promised Messiah)

The great majority of our Jamaat (Community) comprises the poor. Thanks to Allah, the Magnificent, that even though it is a community of the poor, I find in them sincerity and compassion and they do not disdain to spend to meet the needs of Islam. It is by the grace of Allah, the Glorious, that success comes one's way. We look to His grace hopefully. The way a storm looms close and man starts fearing it might overwhelm him so is Islam facing the threat of typhoons. The enemies are constantly engaged in activities aimed at destroying Islam. But I am sure Allah, the Excellent, will guard Islam against all these attacks and lead the fleet safely across through this holocaust.

A glance at the circumstances facing the Prophets (peace be on them) shows that in the midst of difficulties, they saw no way out other than waking up in the middle of the night and praying. The masses are deaf and dumb. They pay little heed to their call; on the contrary, they persecute and cause them pain. At such an hour rising up at the dead of night and praying best serve the purpose. Islam is in a weak state now. It is the call of the hour that adequate efforts be made to rehabilitate it. He is a very blessed and lucky person who has a clean heart seeking glory and magnificence for Allah, the Supreme, for, Allah prefers him to others.

Remember well that spirituality does not move ahead until the heart is clean. When purity and cleanliness enter the heart a special power and vitality to make progress are generated in it. Then every kind of provision is made for man and he is put on his way".

(Malfuzat Vol. VIII pp 157-158)

(Eng : A. G, Soofi)

The Seal of Prophets

(By the Promised Messiah)

Blessings and peace be with His immaculate Prophet who bears the names Muhammad and Ahmad. When names of objects were arrayed before Adam these two names held priority, for, these two names are the ultimate aim of the creation of this world and are in the knowledge of the noblest and the foremost. Because of these two names the Holy Prophet (peace and blessings of Allah be with him) stands out among all the prophets (peace be on them) at the pinnacle.

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And because all the sciences of prophethood found their consummation in him (blessings of Allah and His peace abide with him) and revelation was conceded to him in the most perfect and comprehensive shape and exhaustive insights and all that the predecessors and descendents were granted were conferred on him, because of these cumulative graces he was nominated the Seal of the Prophets and deputed to every black and fair and was selected for the welfare of every blind, dumb and deaf and God, the Magnificent, perfumed him with the scent of His bounties to such an extent as had not been the lot of any other Prophet and Messenger before him. (Najm-al-Huda).

Eng : A. G. Sooh

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Muhammad, the Compassionate

(peace and blessings of Allah be with him)

(By the Promised Messiah)

In the course of his observations (Malfuzat vol. 8 pp 80-81) the Promised Messiah says:

It is noteworthy that while on the one hand, the prophets and apostles and the appointees of God, the Supreme, are apathetic to the wordly, on the other hand their hearts are imbued with so much sympathy for mankind that they are prepared to take grave risks for them. Allah, the Glorious, says in the Holy Quran, in respect of the Holy Prophet (blessings of Allah and His peace abide with him)

لعلك باخع نفسك الا يكونوا مومنين

How overwhelming is his sense of fellow-feeling and solicitude! Allah, the Excellent, tells the Holy Prophet here not to worry and grieve himself overmuch because the people do not believe, lest he should lose his very life in his solicitude.

It shows how deeply they (the prophets) involve themselves in their concern for fellow-beings. Such compassion is not to be found in any other group, even relatives and parents are hardly capable of that degree of feeling.

People call them liars and impostors but they run the risk of their lives for them. Bear well in mind that such love is not to be found even in parents. For, when they find a child disobedient and insurgent or suffering from some other drawback, they wash their hands of him. But the prophets and apostles do not take this position. They suffer their fellow-men to attack and torment them and in return pray for them. The Holy Prophet (peace and blessings of Allah be on him) prayed

so hard for the grant of guidance to men that Allah, the Sublime, made a typical reference to it in the above-quoted verse. Allah, the Great, had imbued his heart with a yearning for the conversion of people to Islam as worshipers of the One God. This thirst is in proportion to the eminence of each prophet and their magnetism and attraction correspond in degree to this thirst. Since the Holy Prophet (blessings and peace of Allah be with him) was the Seal of Prophets and paragon of all the excellences of prophethood, this thirst in him was at its highest and since his this yearning was great so were therefore equally tremendous his magnatism and attractive power, far greater than in all the righteous and the Divine appointees, culminating in the conversion of the whole of Arabia to Islam in his very life time as its unanswerable testimony.

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Eng : A. G. Soofi

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The Wisdom of the Holy Prophet

Seven Prohibitions

اجتنبوا السبع الموبقات قالوا يا رسول الله ! و ما هن قال الشرك بالله و السحر و قتل النفس التى حرم الله الا بالحق واكل الربا و اكل مال اليتيم والتولى يوم الزحف وقذف المحصنات المؤمنات الغافلات.

Reports Abu Huraira (Allah be pleased with him) that he heard the Holy Prophet, peace & blessings of Allah be on him, observe.

"Shun seven fatal things". They asked, "what are these"? He said, "Association of partners with Allah, practising magic, killing of a person Allah has forbidden except with justice and consuming interest and eating up the property of the orphan and turning one's back on the day of battle and slandering pious beleiving women while they are totally unaware.

Four Wonderful Gifts

اربع من اعطيهن فقد اعطى خير الدنيا والاخرة قلب شاكر و لسان ذاكر و بدن على البلاء صابر و زوجة لا تبغيه خوناً فى نفسها و لا ماله.

The Holy Prophet (peace of Allah and His blessings be with him) is reported to have said, "One who has been granted four gifts has been favoured with the best of the world and of the hereafter—a grateful heart and a glorifying tongue and a body patient in pain and a spouse who is neither treacherous in respect of her person

nor in respect of his property."

Prayers of Angels

ما من يوم يصبح العباد فيه الا ملكان ينزلان فيقول احدهما
اللهم اعط منفقاً خلفاً و يقول الاخر اللهم اعط ممسكا تلفاً.

The Holy Prophet (blessings of Allah and His peace abide with him) is reported as saying "Not a day dawns on a man but two angels descend. Of them one prays "O Allah grant the generous spender a recompense and the other prays "O Allah give the miser a heavy loss."

The Gift of the Quran

ان افضلكم من تعلم القران و علمه

According to Sayyidina Osman (may Allah be pleased with him) the Holy Prophet (peace and blessings of Allah be with him) said, "Surely the one from among you who learns the Quran and teaches it is the best of you."

ان الذى ليس فى جوفه شيى من القران كالبيت الخرب

Ibne Abbas (Allah be pleased with him) reports the Holy Prophet (Allah's blessing and His peace be on him) as saying "One who has nothing of the Quran in his bosom is like a desolate house."

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Contentment is a Treasure

من اصبح منكم آمناً فى سر به معا فى جسده عنده قوت يومه
فكانما حيزت له الدنيا بحذافيرها

According to Obaidullah (Allah be pleased with him) the Holy prophet (peace of Allah and His blessings be with him) observed, "whoso from among you got up in the morning with a pleasant feeling and sound in body and had with him a day's rations, he is about as good as if he had won the whole world and was favoured with

all its bounties".

Use of Gold vessels banned

ان النبی صلی الله علیه وسلم نهانا عن الحریر والدیباج والشرب
فی آنیة الذهب والفضة و قال هن لهم فی الدنیا وهی لکم
فی الاخرة . (بخاری کتاب للشربة)

Huzaifa (Allah be pleased with him) a worthy companion of the Holy Prophet (blessings of Allah and his peace abide with him) says, "Verily the Holy Prophet (peace and grace of Allah be with him) forbade the use of silk and brocade and drinking in vessels of gold and silver and observed, "These are for others here and shall be exclusively for you in the hereafter."

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Tho Evils

شر ما فی رجل شح هانع و جبن خالع (مسند احمد بن حنبل)

Abu Huraira (Allah be pleased with him) reports the Holy Prophet (peace and blessings of Allah be on him) as saying: "Of the evils a man can have one is extreme niggardliness and the other is disgraceful cowardice."

Injustice

ایاکم والظلم فان الظلم ظلمات یوم القیامة واتقوا الشح فان
الشح اهلك من کان قبلکم حملهم علی ان سفکوا دماءهم و
استحلوا محارمهم (مسند احمد بن حنبل)

Jabir bin Abdullah (Allah be pleased with him) says, the Holy Prophet (peace of Allah and His blessings ever abide with him) observed: "I warn you against injustice. Verily injustice will be in the shape of darkness on the day of judgement; and beware of greed for, greed, annihilated those who were before you, driving them to bloodshed, even they profaned their sacraments."

In the Company of the Promised Messiah

(By Ch. Ali Muhammad B.A.B.T.)

(V)

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Sheikh Yaqub Ali Turab Irfani.

Sheikh Yaqub Ali Turab, Editor of Al-Hakam, Qadian, was one of the most well-known and leading personalities of the Ahmadiyya Community. He was a pioneer historian, diarist, speaker, writer, and author. The Promised Messiah once remarked that Al-Hakam and the Badr (two weekly papers of the Ahmadiyya Movement) were his two arms which had done yeosman's service for the cause of the movement. It is no small honour to write even a brief note on the life-history of a companion of the Promised Messiah (peace be on him) of the calibre of Sheikh Yaqub Ali Irfani. Sheikh Yaqub Ali Turab, afterwards Irfani, was born in 1875 at Jadla, a village in the Jullundhar district of the Punjab. Nothing can, now, be known about his early education but about the time he was sixteen years of age, he had his lessons in Urdu and Persian with Maulvi Mushtaq Ahmad and Sheikh Saadullah of Ludhiana, a regional centre of education. Sh. Yaqub Ali made his first acquaintance with Maulvi Muhammad Ibrahim of Baqapur who was also a fellow-learner at Ludhiana, Both the young friends were destined to become brother-disciples of the Promised Messiah in later years.

The Promised Messiah (peace be on him) had proceeded to Ludhiana under divine call, to invite people to pledge at his hand and lead pure and holy lives in strict conformity with the directives of the Quran and the Hadith. Sheikh Yaqub Ali

also heard the Divine call and young as he was, he decided to join the Divine Movement at any cost. Ever since he dedicated his life for the sake of Islam. He decided to take to journalism as a noble profession and as a means to serve the nation and the country. The cardinal point of the policy of Al-Hakam had been the propagation of Islam as enunciated by Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah and Mahdi. The first number was published on October 8, 1897 from Amritsar, the annual subscription being Rs. 6/- for ordinary subscribers and Rs. 25 for sympath and patrons.

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But the best interests of the Community could not be properly served so long it was published from Amritsar. The Editor therefore decided to shift it to Qadian so that the diary of the Promised Messiah (peace be on him) could be regularly and systematically published in the columns of Al-Hakam for the benefit of its readers. *The first number of the second volume of Al-Hakam* was therefore published from Qadian on February 20, 1898. Ever since Al-Hakam had been reporting all the important news of Qadian to the Ahmadiyya public in different cities and towns of the Punjab and the U. P. As for his literary attainments, it will suffice to say that he was the author of no less than fifteen books, big and small, in Urdu. Here is a list of his compilations:

(1) Haqiqat-e-Namaz.
(2) Maktubat-i-Ahmadiyya vol. 1, 2, 3, 4, 5.
(3) Hayat-un-Nabi vol. 1, 2.
(4) Hayat-i-Ahmad vol. 1, 2.
(5) Visions and Revelations of the Promised Messiah,
(6) Hayat-i-Nasir
(7) Safar Nama Nasir.
(8) Aeina-i-Haq Numa.
(9) Silk-i-Marvarid, vol. 1, 2, 3.
(10) Silsila-i-Malfuzat-e-Karima.
(11) Tablighi Khat.

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(12) Tahzib.

(13) Tafsir-ul-Quran.

Haqiqat-i-Namaz deals comprehensively with the philosophy underlying the Muslim modes of worship in general and the forms of prayer in particular.

Maktubat-i-Ahmadiyya

It is a valuable collection of the correspondence, the Reformer of the age, Hazrat Mirza Ghulam Ahmad of Qadian carried out with Hindu leaders of religions thought in the latter part of the nineteenth century.

Hayat-un-Nabi deals with the early life of the Promised Messiah and Mahdi.

Hayat-i-Ahmad, also a biography of the Promised Messiah, was published in Urdu.

Tafsir-ul-Quran : There is a school of thought among the Muslims who believe in the theory of abrogation, that is to say, they hold the view that a number of verses of the Holy Quran stand abrogated. According to them the total of such verses touches the number 500. Sayyad Waliullah Shah of Delhi, India, holds the view that the number of such verses is not more than five. But according to the Ahmadiyya view-point not a single verse of the Holy Quran is abrogated. Sheikh Irfani in his commentary of the Holy Quran has taken pains to reconcile the five verses to each other and thus prove that the theory of abrogation is baseless and untenable.

His tour of Europe and Egypt.

Sheikh Irfani's adventurous spirit urged him to undertake a tour of the Arab lands. The occasion came when he was invited by Hazrat Khalifa-tul-Masih II to accompany him to the Wimbley Conference in 1924. The Sheikh availed himself of the opportunity. The following year (1925) he again, set out on his

journey to Egypt and Europe. His experiences are recorded in a book, the, Mushahidat-i-Irfani.

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Sheikh Irfani in Sicanderabad.

After his return from the West, family circumstances took a serious turn and Mr. Irfani was obliged to spend the rest of his life in Hyderabad State. Being a close companion of the Promised Messiah (peace be on him) as well as a man of parts, he proved to be a great asset to the Ahmadiyya Community of Sicanderabad. He developed close friendship with Seth Abdullah Alladin of Sicanderabad. As a matter of fact, the force of the personality of the Shiekh was instrumental in bringing Seth Allahdin and Seth Hassan's family to the fold of Ahmadiyyat.

As for his literary abilities it may be safely said that he was a writer of great renown. The pages of Al-Hakam bear ample testimony to prove that his mighty pen worked wonders in the realm of literature. The following two passages may be cited as samples. Speaking of the spiritual heights to which Hazrat Mian Ahmad Jan of Ludhiana was soaring in those days, Sheikh Irfani writes :

آپ ھی وہ بزرگ تھے جنکی معرفت آموز اور حقیقت شناس
آنکھوں نے حضرت مسیح موعود علیہ السلام کی جھکی ھوئی
پلکوں کے نیم باز آنکھوں میں اللہ تعالی کی تجلی کا ایک
خاص نور مسیحیت مہددیت اور نبوت کے دعوے سے پشتر
ھی دیکھ لیا تھا جو زھرہ کی تابانی بنکر چمک رھا تھا ۔
حیات احمد جلد سوئم صفحہ ۲۱

"It was he (Mian Ahmad Jan) whose penetrating insight had discerned the Divine light, twinkling like that of the Jupiter, in the half-closed eyes of Hazrat Mirza Ghulam Ahmad of Qadian, long before he claimed to be the Promised Messiah

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and Mahdi for this age".

Again, describing the miserable condition of two rooms of Dar-ul-Bait Ludhiana, Sheikh Irfani writes :

مگر جنوب کی طرف دو پکی کوٹھریاں بدستور اپنی مفلسی
کی حالت کو دھرا رہی تھیں - آخر ساون بھادوں میں ہر
سال حملہ کرنے والے باد و باراں کا مقابلہ کرتے کرتے
تھک کے بیٹھ گئی تھیں - اور موج نسیم کے جھونکوں کے
لئے جگہ کھلی چھوڑ دی تھی - حیات احمد جلد سوئم صفحہ ۲۳

"But the two rooms on the southern side, presented, as usual, a sad spectacle to which they had been allowed to decay. Year in and year out, they had withstood the ouslaughts of wind and water during the rainy season but after a heroic struggle gave way at last and tumbled down yielding place to the blasts of winds to have free play among the dilapidated walls.

After the partition of India, Sheikh Irfani paid a visit to Rabwah, new headquarters of the Ahmadiyya Movement in West Pakistan in 1954. He died in Sicanderabad on December 5, 1957 and was buried in the Bahishti Maqbara, Qadian.

Professor Ali Ahmad of Bhagalpur, Bihar, India.

Professor Ali Ahmad was born in 1877. He belonged to a respectable family of Bhagalpur who claimed descent from Hazrat Abu Bakr, the First Khalifa of Islam. Mr. Ali Ahmad had a slender body, he did not enjoy good health. But he showed keen interest in his literary pursuits. He got his Master's degree from Calcutta University in 1904. He secured the job of translator in the Allahabad High Court.

While still young, he was introduced to the Ahmadiyya Movement through the good offices of maulvi Hasan Ali, a well-known missionary of Islam in Northern India. The boy Ali

Ahmad, at the age of 16 at once decided to join the fold of Ahmadiyyat in 1892, but due to certain unavoidable circumstances he could not formally tender his allegiance to the Promised Messiah till 1906, when the latter judging the circumstances, graciously accepted his *baiat* dating as far back as 1892. So Prof. Ali Ahmad's name was included among the list of 1892 companions of the Promised Messiah (peace be on him).

(Tarikh-i-Ahmadiyyat Vol. 2 p. 300 by M. Dost Muhammad)

Since Prof. Ali Ahmad did not enjoy good health he had a chequered history of his government and private service. But so far his literary attainments are concerned he possessed a sound knowledge of English and Persian languages. He ably translated into English (Malaika-tullah) a lengthy and exhaustive lecture delivered by Hazrat Khalifa-tul-Masih II in the early years of his Khilafat which was published in the pages of the Review of Religions. He also translated into English two more books written by the Promised Messiah in the early nineties. Whenever he visited Qadian, which he frequently did, he honourarily served the educational institutions. He served on the staff of the Ahmadiyya Missionary College, and T. I. College, Qadian, in 1944.

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His sincerity and attachment to the cause of Ahmadiyyat were well-known. He had pleasing manners and a soft speech. After the holocaust of 1947 he placed a handsome amount of money at the disposal of his spiritual Master, the Khalifa-tul-Masih II of blessed memory. He sent his first born son Hassan Ahmad to study at the T. I. High School, Qadian but the boy died of influenza in 1918 which spread in an epidemic form throughout the whole of India. The father bore the loss of his son with patience. It was due to his piety and sincerity that Hazrat Khalifa-tul-Masih II was pleased to give the hand of his daughter in marriage with his younger son Abdur Rahim Ahmad in 1940.

Professor Ali Ahmad died on June 22, 1957 at Rabwah and was entombed in the Bahishti Maqbara. May his soul rest in peace.

MOON IN THE EAST

(A short biography of the Late Hazrat Khalifatul Masih II)

(A. G. Soofi)

— XVI —

Mirza Sultan Ahmad Passes Away

Khan Bahadur Sahibzada Mirza Sultan Ahmad, eldest son of the Promised Messiah (peace and blessings be on him) passed away on July 31, 1931, at his residence in Qadian, at the age of 80. The Khalifa-tul-Masih II led the funeral prayers participated by thousands of Ahmadis. The Muslim Press of India in generous obituary notices paid high tributes to the deceased for his many and brilliant contributions to Urdu literature.

Mubahila Challenge

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One Sayyad Muhammad Sharif of Amritsar District, invited the Khalifa-tul-Masih II to a mutual prayer-contest to decide the issue that divided Ahmadis from non-Ahmadis, namely the claims of the Promised Messiah (peace and grace be on him) and fixed unilaterally the date and the venue. His idea was that the prayer-appeal should embody a petition to God to give His decision through a sign beyond the possibility of human interpolation. The Khalifa-tul-Masih II readily accepted the challenge but proposed that two representatives of each party should meet to decide upon the date and the venue and appointed Maulana Ghulam Rasul Rajeki and Maulvi Fazal-ud-Din Attorney-at-Law as his representatives. The Khalifa-tul-Masih further proposed in terms of the sunnat of the Holy Prophet, (peace and blessings of Allah be on him) that the two contestants should publicly explain their respective views to one another before invoking God's support in favour of the righteous and His wrath on the wrong-doing party. He also proposed

that he and Sayyad Muhammad Sharif both should be accompanied by 500 members of their respective following as active participants so that the result of the Mobahila (prayer-contest) is fairly widespread and he personally offered to bring with him one thousand followers even if the rival could not muster that many.

The Khalifa-tul Masih II repeated the offer thrice but there was no response from Sayyad Muhammad Sharif who had in the initial stage some popularity but wilted under the counter-challenge of the Khalifa-tul Masih II and has since never been heard of.

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The Style of the Promised Messiah Recommended

The Khalifa-tul-Masih II was given to taking an over-all view of every situation but he never let his gaze wander from the minutest detail which he worked out thoroughly so that neither the wood was lost in the tree nor the tree in the contemplation of the wood. He believed that the Ahmadiyya Movement, and for that matter, Islam, called for a total revolution and would never settle for a partial or imperfect or lopsided change in the individual or in the human society on a global scale. In order that the community should absorb in its life all the elements posited in the great Ahmadiyya Movement, he drew the attention of all writers and authors to assimilate the racy, simple, direct and charming style of the Promised Messiah's writing which was not packed with ponderous verbiage but was like a clean and fast flowing spring rich in the sweetness of freshness and wholesomeness no penman worthy of the name could disdain to imitate. As part of its great heritage, the community was committed, he said, to keep alive the imprint of the Promised Messiah (peace and grace be on him). It was equally committed to keep alive his character, his arguments, his purifying spirit, his miraculous genius, his organization and also his style of writing.

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Ceylon Mission

The message of the Promised Messiah had reached Ceylon during the time of the Promised Messiah through literature issued by him. A regular Center was however established there during the second year of the Khilafat of the Khalifa-tul Masih II when Sufi Ghulam Muhammad stopped off the island while on way to Mauritius in March 1915. He stayed in Ceylon for a period of three months and succeeded in founding an active center manned by enthusiastic converts. Sometime later Maulvi Muhammad Ibrahim Malabari was appointed regular missionary in Ceylon. The local community started two journals, the 'Message' in English and the 'Thootham' in Sinhalese. For a while the publication of the latter was suspended. It was however revived through the personal efforts of a zealous worker, Mian Abdul Majid.

Ceylon Ahmadiyya Community made steady progress and rose to the status of a regular mission in 1934 with Maulvi Abdul Wahid Malabari as the missionary-in-charge who also held concurrent charge of the Malabar Ahmadiyya mission. Through the continued efforts and organizing ability of Maulvi Abdul Wahid the movemement gained hundreds of recruits and as his tours covered important cities, new communities soon sprung up in Negambo Palamni. Maulvi Abdul Wahid continued his activities till 1951 when the Central Foreign Missions office appointed Maulvi Muhammad Ismail Munir as full-time missionary-incharge in Ceylon. He relieved Maulvi Abdur Rahman Shahid Ceyloni, a local missionary, who had relieved Maulvi Muhammad Ismail in July 1957. Maulvi Muhammad Ismail Munir not only suceeeded in keeping the existing communities closely knit but through hard work and devotion was blessed with a rich harvest in the shape of new members and was able to propagate Islam through expanded publication and output of literature. The Sinhalese translation of the Philosophy of the Teachings of Islam, the memorable work of the Promised Messiah, received special attention as a valuable addition to Sinhalese literature, in the words of Mr. Bandra Naike, the Premier of Ceylon and was announc-

ed as a piece of news of great significance by the Ceylonese Minister of Postal Department and Broadcasting over the Ceylon Radio. Thus was fulfilled the vision the Khalifa-tul Masih had five years earlier (1952) about reading some writing that was placed before him indicating that the literature of the movement would shortly be translated in Sinhalese.

The Ceylon Ahmadiyya Mission is self-supporting and is manned and run by Ceylonese converts. It has published quite a volume of literature on Islam and the message of the Promised Messiah. This literature covers besides Ceylon, South India, Malaysia and Borneo. Negambi center has a school, a library and a mosque. Colombo, the headquarters of the Island, has a library a three-story building housing in its lawn, a mosque, a journal (the Message) which is published in three languages English, Tamil and Sinhalese and is popular with the educated classes.

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Sadr Anjuman Moves to New Office

The offices of the Sadr Anjuman were housed in scattered buildings and suffered from lack of cohesion which close proximity in a single unit alone can ensure, especially when telephone facilities are not available- A three-storey house owned by a Hindu, once a bitter villifier of Islam and the Holy Prophet and the Promised Messiah (peace blessings of Allah be on them) was offered for sale as foretold by the Promised Massiah, its owner-occupants who had in his words no business to be around 'the royal camp' having departed this world one by one and the once-lively residence of a large family having become desolate. The Anjnman purchased the property and after costly repairs housed its offices and began its operations as a single unit in one premises.

Prophet's Day Celebrated

The Holy Prophet's Day was celebrated as usual all over India in November 1931. The Community organized meetings everywhere and enjoyed increased co-operation of other Muslims

in many centres. The Lahore meeting was addressed, among others by the Khalifa-tul Masih II for two and half hours and was heard with close and orderly attention by a large and appreciating audience comprising members of all faiths and of all classes of society. The Holy Prophet special issue of Alfazl carried eulogies to the Holy Prophet (peace and blessings of Allah be on him and his followers) from prominent poets like Sail of Delhi, Safi of Lucknow, Shafiq of Gurakhpur and Zia of Poonch.

Muslim League Annual Session 1931

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The All India Muslim League decided to hold its annual meeting in Delhi. Chaudhri Zafrullah Khan was named President. It was an onerous duty at the critical period India and especially Muslim India was going through. The Muslims were still loosely organized. Paid agents of the Hindu Congress were active within the Muslim camp and caused plenty of disruption. The League meeting had often been disrupted by extremists and show-boys. The proposed session was not going to be a graceful one. The stage, it was said, was held by a Qadiani, a name that could incite the riffraff and reactionary elements ready to play to the tune of fanatics.

Chaudhri Zafrullah Khan sought the advice of Khalifa-tul-Masih II who very kindly furnished him with a synopsis of the address he was to give on the occasion re-setting in it all the guiding principles that were relevant to the attitude the Muslims should take in the emergent political shape of India and the major demands and safeguards necessary to press their case for an honourable status in a free India.

The meeting was disrupted at the initial stage but with the change of venue, the session ended peacefully and was counted as one of immense importance and incalculable value to Indian Muslims in that their case in the current setting was lucidly explained and fully established and their sentiments and their fears and their demands cogently and clearly represented. The 'Inqilab' of Lahore dated January 19, 1932 said, "The Presidential

address of Chaudhri Zafrullah Khan at the Delhi session of All India Muslim League dealt with all the questions relating to the Indian political situation and Islamic politics with extreme simplicity, lucidity and wisdom".

'Alaman' of Delhi dated December 30, 1931, said in its comments that the address fully interpreted the sentiments of Indian Muslims and at the opportune time and in that respect has been far more successful than many of the past decisions of the League and that its bold and fearless condemnation of the Government attitude and its advocacy of the rights of Muslims had added an historic value to the meeting. 'Al-Khalil' of Delhi dated January 1, 1932 commenting editorialy on the address observed that it correctly represented the Muslim view-point and was a very important document of the day.

Sir Muhammad Yaqub, Deputy President of the All India Legislative Assembly, in a scathing criticism of the Hindu inspired disruptive attempts made by mercenaries of the Indian Congress warned against the dangers ot disunity on grounds of doctrinal differences which could eventually reduce the strength of Muslims, affecting adversely their interests to the extreme degree, he said.

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